3: Stanmus D-5 (ca. 1912) 1922 FT7 Yao FT7

River at Mpimbi where they intended to settle. Here, an old chief, knowing that their presence would cause trouble, persuaded them by tales of many cattle far away on the other side of the river, to cross over, and there they remained.

Kawinga and Malemya, then, to avoid further raids from the north went down to the Upper Shiré River near Lake Pamalombe, Kawinga going to Mvera, while Malemya stayed on the east side of the river among the Anyanja, claiming friendship with them because they bore many of the same clan names. Later, Malemya moved up to the highlands about fifteen miles north of what is now Zomba, and Kawinga went to Chikala. Malemya was friendly with the Anyanja chief, Chenyani, who was of his clan, and was therefore able to buy from him for a red blanket all the country from the Likwenu stream to the Namadzi River, a district thirty to forty miles long. There his people settled.

Kawinga was once again attacked by the Makwangwala from the north, but beat them back, after which they returned to the country whence they came — German East Africa near Lake Nyasa. The Angoni chief was killed in this battle, and the story goes that two Yao captives were told off to carry the eviscerated body back to the Angoni country for burial. As they were not provided with food for the journey, the two men began to eat the corpse. After several days, this was discovered; one of the men was killed but the other escaped to tell the tale. These were barbarous days, and the Yao relate that after raiding a village, the Angoni would leave a pot cooking on the fire with the body of a child in it, well covered with beans, so that when they had gone away with their booty and the villagers who had taken refuge in the forest returned hungry, they would start eating the beans and then come upon the body of the child, and having eaten of the juices of a human body, they would have committed a terrible sin.

The immigration of the Amachinga into the country around Mangoche mountain caused the Amagoche Yao settled there to move. They passed into the Blantyre and Mlanje districts, and invaded the country of the Anyanja. The chief, Malemya, known as Nalutumbo died about 1880, and was succeeded by his nephew, a sister's son, according to the Yao custom. This nephew, Wandalama, then took the name of Malemya.

In consequence of this succession, there was considerable bad feeling between Wandalama and the other aspirant to the chieftainry, his cousin, Kumtaja. The latter moved down to the plain below Zomba mountain to the south, where he gathered about him a band of friends and malcontents. Malemya decided to attack him and with this purpose, sent two messengers, Nkapila and Mapondela, asking Chikusi and his Angoni to come and do the job for him. Led by Nyamuka, Njewamali, and Kabayi, the Angoni came from the Shiré River opposite Blantyre, via Matope. They attacked and routed Kumtaja who, owing to the thick country, managed to fall back with most of his people toward Lake Chilwa. Here he was received by his cousin, Chimombo, a son of Nalutumbo, and father of my interpreter, Chenga, who ruled among the Anyasa. Afterwards, he moved to Mpimbi on the Shiré where he built a stockaded village.

* Died July 14, 1914.

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[548] that she is tattooed more profusely on the buttocks and legs. The strict of beads was formerly made like suspenders with a bark-cloth core, called *mbumbo* or *mbula* (*bu-uula*, to slip off), referring to the *mbula* being slipped off over the legs. The fashion now is to wear single strings of beads; each string is of one color but all the strings are different and perhaps number a dozen or more.

Lipumba: a bead belt three-inches wide, worn by Yao women near Lake Nyasa. A bead apron, *kinjere*, is also worn by them but not near Zomba (Pl. VI, fig. 2).

[783] A woman removes her beads when she is "unclean," that is: (*a*) during the menstrual period, (*b*) during the period of mourning for a near relative when coitus is forbidden, (*c*) before the birth of a child and afterwards until such time as she may resume intercourse with her husband.

[177] A large variety of beads has long been used by the Yao. There are some rarely seen now which were much prized in years gone by, while others are of quite recent introduction. There is no evidence that they themselves made beads and there are few which are probably not of European manufacture.

291 **Clothing.** The Yao used bark-cloth before the introduction of woven materials. The older people may still be seen in it and it is used in most of the ceremonies. At one time, they also used to weave a cloth called *likesombo* from a native cotton plant. This has been given up since the introduction of imported materials.

For the method of wearing cloth, see Pl. II, fig. 2. The very poorest people wear only a strip of calico round the pudenda, held in position by a string round the waist hanging long behind and in front; this is called *mbutbe*. Yao women, when menstruating, wear [841] under this a little piece of cloth called *likumbi;* it is only worn at this time and not always as in certain other tribes.

721 **Warfare.** Fighting has naturally played a large part in the life of the Yao as among other African tribes, but at no time were these people a trained fighting race. Warfare was of a desultory character consisting mostly of raids by one feudal *chief* upon another. A party of men belonging to a *chief* at enmity with another, meeting some of his followers would challenge them, "*Alumbe*, who are you for?" The name of the rival *chief* in answer ● 726 was the sign for battle to begin. A fake answer would never be given to gain an advantage. When about to throw a spear, the thrower calls to his adversary.

[771] The Yao have possessed guns for a long time. Going out to fight, the Yao used to leap from one foot to the other, and spin their guns around in their hands. They made their own stocks for the rifles. They also used to make a small, cast-iron cannon about three feet long, called *kambuju*, "a little nose." It was carried in the arms and was touched [534] off by a torch. Drums called *ngoje* were taken into battle. There is an old war drum at Malunya's village, taken in 1895 by the old Malunya from a Mang'anja *chief* called Mkukumbo who lived near Lake Chiuta. Since then, this drum has always gone into battle with Malunya. Around it his men would dance and anyone who had killed a man in battle would run up to it and spit upon it in substation.